

# HOW·NI·KAN

PEOPLE OF THE FIRE



Vol. 15, No. 11

Citizen Band Potawatomi Tribe

November, 1993

*As we enter the joyous holiday season, the Business Committee and the staff of the Citizen Band Potawatomi Tribe wish you and your family peace, love and happiness.*

## Happy Holidays



## Tribe's First Offender program helps troubled youth

(Reprinted from *The Shawnee News-Star*, Oct. 17, 1993) — Billy, not his real name, has the good looks of his mother. A clean-cut boy of 13, his black hair is cropped short over his ears and his brilliant blue eyes light up when he flashes one of his engaging smiles.

He wears faded Levi's and oversized T-shirts much like

every other teen his age. But his home life is far from what most of us consider "ordinary."

He is the oldest of five children. Many days he doesn't attend classes at the local high school because he is too busy playing a parental role for his siblings.

Billy's mom and dad are both "using." A sporadic day laborer

at best, his dad spends most of his days drinking beer and smoking marijuana.

Billy's mom, often stoned, seldom cooks a meal or helps the young children bathe. The teen finds himself having to walk to a local grocery to shoplift food for his brothers and sister.

But his wave of crime doesn't stop there. He also goes on

shopping excursions to discount centers where he helps himself to items his parents say they don't have the money to buy — deodorant, toothpaste, cassettes of his favorite recording artists, new clothing video games and cigarettes. He smokes and sometimes uses dip.

When he's feeling benevolent, he will scoop up a toy car for his

baby brother or a doll for his sister. Sometimes, he will get a bag of candy. All the children like that.

However, Billy's "good fortune" doesn't last forever and he is soon apprehended by security at the discount store.

"He is then caught up in the

*Please turn to page 3*



# TRIBAL TRACTS

## Museum, gift shop have new carpeting, more Crumbo prints available in art gallery

The tribal museum complex has a new look, with the addition of new carpeting in all the rooms.

Museum Curator Esther Lowden said that the museum, art gallery and gift shop all received the new carpet, which led to some rearranging of displays as well.

Lowden also announced that the tribe has acquired a new selection of Woody Crumbo prints, which are now on sale on the art gallery. "These are the last there will be," she reminded tribal members. Since the famous Potawatomi artist died, his work is in increasing demand and the value has appreciated rapidly.

## Errors in regional report corrected

Some photo captions in the September *HowNiKan* were mixed up, we regret to report. The captions under the two photos of people attending the tribal picnic in Spokane, Washington, were reversed, and the caption under the picture of the beautiful fan presented to Washington State Regional Representative Susan Campbell is a Blue Goose Smudge Fan, not a Blue Moose Smudge Fan. The fan was presented to Susan by Grey Eagle, whose name was misspelled in the story.

The *HowNiKan* apologizes for the errors.

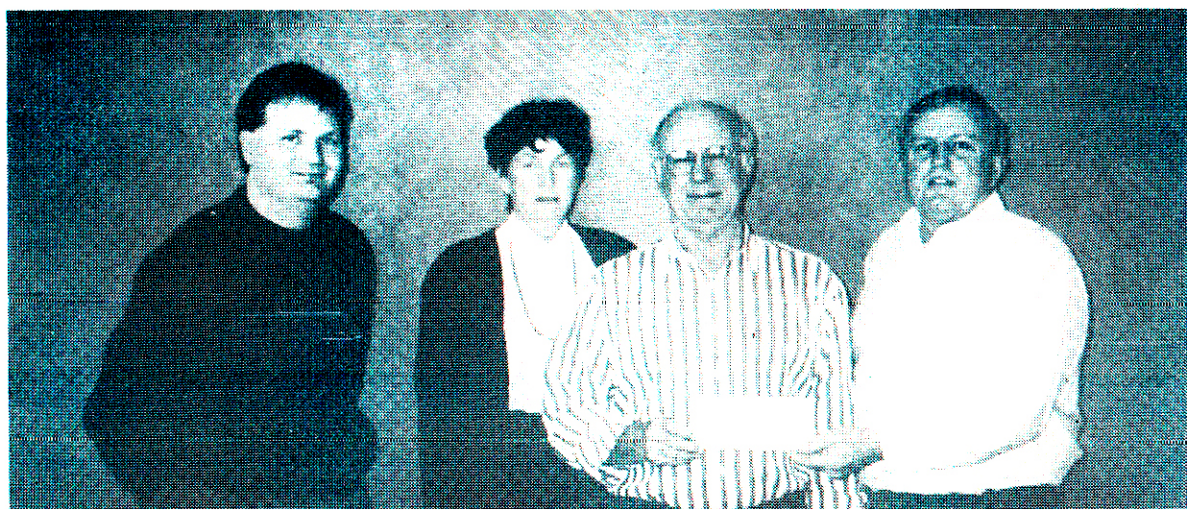
## Tribal member earns law degree

Timothy Neil Johnson, Roll Number #103170, graduated from Vanderbilt Law School in May 1993. He received his undergraduate degree in finance from the University of Oklahoma in May of 1990. Tim is now practicing law in Dallas with the law firm of Strasburger and Price.

## Jordan earns TDK employee honor

On October 8, the Micro Division of TDK Corporation celebrated its second quarter of the 98th term with a quarterly luncheon. Dorothy Jordan, Tribal member, and Jimmy Ipock were recognized as Employees of the Quarter.

Dorothy is the daughter of Eva Rhodd Jordan and granddaughter of John B. Rhodd and Adeline Thorpe.



## Tribe Helps Workshop

The Citizen Band Potawatomi Tribe recently presented a check for \$3,045 to the South Central Sheltered Workshop, a non-profit organization which employs developmentally disabled men and women, currently including two tribal members and others in the past. The workshop was established in 1981, and began operation with their first contract from the State Highway Department to pick up litter and make survey flags. The workshop is at 130 North Louisa in Shawnee. Bill and Sue Currens, a husband and wife team, are co-administrators of the workshop. They are constantly searching for contracts to keep the clients at the workshop busy. One of the workshop's latest accomplishment is a contract with Leedar, Inc. from Meeker. Owned and operated by Carl Randall, the company manufactures air filters in a variety of sizes. The donation funds will purchase an industrial oven which will enable the employees of the workshop to carry out a portion of the contract in house. Pictured from left to right are Carl Randall, Sue Currens, Bill Currens, and Hilton Melot, Committeeman.

### Remember!

Deadline for turning in items for the *HowNiKan* is the tenth of the month.

## Study shows Indian casinos reduce welfare payments in rural counties

(From *Ho-Chunk Wo-Lduk*, published by the Wisconsin Winnebago, October 1993) — Indian casinos have dramatically reduced welfare in the rural counties where they are located according to a study released today by the Wisconsin Winnebago Nation. The number of recipients of Aid to Families with Dependent Children (AFDC) in rural counties with Indian casinos is down 24%. Over the same time, the reduction in the rest of the state is less than 2% according to the study.

AFDC costs are down 22% in casino counties and 2% elsewhere in the state. The study covers the period from January, 1991, before any Indian Gaming Compacts were signed, until August of 1993. It is based upon data from the State Department of Health & Social Services.

"We knew that we were having an impact, we wanted to know how much that impact was and that's why we did the study," Jo ann Jones Tribal Chair of the Winnebago Nation said in a prepared statement.

Fourteen Wisconsin counties contain casinos operated by 11 Indian tribal governments. Eleven of those 14 counties have reduced their AFDC spending by more than 9% — more than four times the statewide reduction. Of the twenty counties in Wisconsin

that have reduced their AFDC loads the most, 11 have Indian casinos. Bayfield, Burnett, Jackson, and Vilas counties have reduced their AFDC levels by more than 30% and each of those counties have a casino.

The study also shows that Relief to Needy Indian Persons (RNIP) is down 49% over a similar period. This program supplies general relief and operated in 12 counties and on six Indian Reservations. Jackson County, where the Winnebago Tribal offices are located, has posted an 82% reduction of RNIP.

Jones said that the study shows results that are similar to a Minnesota study done KPMG Peat Marwick that reported rural Minnesota counties with casinos reduced their caseloads by 15% over a 4 year period while the state as a whole was increasing AFDC by 15%.

## DONATIONS

### TO THE HOWNIKAN

Theresa A. Johnson, CA - \$10  
Richard E. Wood, HI - \$10  
Ronald K. Wood, OR - \$10  
Cindy Hill, MN - \$10  
Lois I. Wood, NV - \$10  
Don & Geneva Warner, CA - \$20  
Emily Smith, New York - \$20  
Paul Clark, OK - \$10  
Gayle Wood, CA - \$25



## Young Artist

Tribal member Ronni Blake Hitt won 1st prize in the children's (through age 15) division art show at the 1993 Shawneetowne Heritage Fest Oct. 2-3. The art show which was cosponsored by the Citizen Band Potawatomi Tribe and the OK Arts Council. Ronni's 1st prize came with a ribbon and a \$100 award. The granddaughter of the late C.B. Hitt and the daughter of Brenda and Ron Hitt, she is 11 years old and a 5th grade student at Will Rogers School. She already has a long list of honors in academics, dance and piano, and several other activities.

# Statement OF CONDITION

ASSETS	SEPTEMBER 30, 1993
Cash and Due from Banks .....	927,242.
Federal Funds Sold .....	3,185,000.
Investment Securities .....	8,581,365.
Federal Reserve Stock .....	75,000.
Net Loans .....	14,376,727.
Bank Premises, Equipment and Fixtures .....	415,356.
Other Assets .....	790,468.
Total Assets .....	28,351,158.

LIABILITIES	
Deposits .....	26,081,288.
Other Liabilities .....	147,624.
Stockholder's Equity .....	2,122,246.
Total Liabilities and Stockholder's Equity .....	28,351,158.

MEMBER FDIC

### DIRECTORS

John A. Robinson, M.D.  
Ophthalmologist, Chairman of the Board  
John A. Barrett, Jr.  
Refinery Owner, Vice Chairman of the Board  
Linda Capps  
Bid Assistant Program, Gordon Cooper Vo-Tech  
Hilton Melot  
Manager  
Crude Oil Transportation for  
Barrett Refining Corporation  
Jerald A. O'Connor  
Harvey's Inc.  
Bob Davis  
Citizen Band Potawatomi Tribe  
Murlin E. Derebery  
President  
First Oklahoma Bank, N.A.  
\* Jerry Motley  
Belshe Industries  
\* James R. Hayden  
Senior Vice President, Secretary to the Board

### OFFICERS

Murlin E. Derebery  
President/CEO  
James R. Hayden  
Senior Vice President  
R. Paul McIntire  
Vice President & Cashier  
Johnnie F. Maxwell  
Vice President  
Betty White  
Assistant Cashier  
Belinda Collins  
Operations Officer  
Betty Morris  
Investment Officer  
Diana Lentz  
Loan Review & Compliance Officer  
\* Advisory Directors

**FCB THE FIRST OKLAHOMA BANK**

130 E. MacArthur Shawnee, Oklahoma 74801  
(405) 275-8830  
Member F.D.I.C.



# TRIBAL TRACTS

## Carter named to OBU Hall Of Fame

A Potawatomi tribal employee was one of three outstanding athletes from three sports inducted into the Oklahoma Baptist University Athletic Hall of Fame during the annual Homecoming Harvest Dinner Nov. 12.

Rebecca "Becky" Carter, who works in the tribal accounting office, was a four-year letterman for the Lady Bison softball team from 1981-84. She was OBU's first Female All-America selection, gaining AIAW division II first-team recognition as an outfielder in 1981. She was an NAIA first-team All-American in 1982 as an infielder.

During Carter's career, she compiled a 55-37 record. In 1982, she started a record 36 games and finished 28 of them en route to a 20-11 record and a 1.15 earned run average. In 1981, she led the team in batting with a .461 average and a school record 65 hits and six home runs.

Carter set Lady Bison career records in hits (163), runs (119), runs batted in (89), stolen bases (31), doubles (28), triples (13), and home runs (10).

A member of the 1982 team that finished third in the NAIA World Series, Carter earned all-district honors three times.

Also inducted into the Hall of Fame with Carter was Bison football player James "Hippo" Thomas, class of 1942, and basketball standout Kelly Taylor Lewis, class of 1984.

The Hall was formed in 1969 to pay tribute to men and women who have helped bring honor and recognition to the University through their achievements on the playing fields, or to those persons who by their deeds have made outstanding contributions to the overall athletic program.

Thomas was a three-year letterman on the Bison football team from 1938-40. A

tackle, he played on OBU's 1940 conference championship team and was an Associated Press all-state selection the same year. Nicknamed "Hippo" by his teammates, Thomas earned high school all-state honors while playing at Pauls Valley. He accepted a scholarship to OBU over an offer to play for the University of Oklahoma.

After OBU dropped varsity football following the 1940 season, Thomas finished his collegiate career at Southwestern Oklahoma State University, where he again earned all-state honors. He later earned bachelor's and master's degrees from the University of Oklahoma. He was a high school football official in Oklahoma and Texas for more than 10 years.

Thomas worked for Shell Oil Co. for more than 33 years before retiring in 1982. He and his wife, the former Wanna Lee Roach, live in Houston, Texas. They have a son, Steve, and a daughter, Janet, and five grandchildren.

Lewis was standout guard for the Lady Bison basketball team from 1981-84. She was a first-team all-conference selection in 1981 and 1984. During her OBU career, the Lady Bison won the Sooner Athletic Conference title two times and finished as conference runner-up twice.

Lewis set the Lady Bison single-game



Becky Carter

assists record in January 1982, with 12 assists against John Brown University. She holds the top three spots on the season assists list, with a high of 173 in 1982. She collected 618 assists during her four-year career.

Lewis and her husband, Martin, '85, reside in Tecumseh, where she teaches at Cross Timbers Elementary and he is principal of Tecumseh Middle School.

## Scholarship funds for engineering now available

Albuquerque, NM: The Native American Scholarship Fund, Inc. (NASF) has announced the receipt of a grant of \$25,000 for engineering scholarships from The David and Lucile Packard Foundation.

"Engineering is one of our main areas of emphasis," stated Dr. Dean Chavers, the head of the Fund. "This grant will enable us to add ten more engineering students to our scholarship program."

NASF states that it is currently funding some 110 Indian students in the U. S., mainly in math, engineering, science, business, education, and computers (MESBEC). The Fund has produced some 41 graduates in its seven years of operation.

Dr. Chavers reports that its retention rate for students is 95%, one of the highest success rates to the quality of our recruiting and advising program," he added. "This department, headed by Lynette Charlie, recruits Indian students from all over the U.S."

"We encourage high-potential Indian students to apply to us if they think they will need more money for college," he continued. "We want to make sure this talent for Indian Country gets developed."

For more information, students should call (505) 262-2351 and ask for Ms. Charlie.

## Program includes visits with judge, prisoners, officers

Continued from page 1

juvenile justice system," Shirl Hubert, a staff counselor for the Citizen Band Potawatomi Tribe First Offenders program, explained.

After being adjudicated, he is ordered to attend the First Offenders program, along with his parents.

During the seven-week program, first offenders and their parents or guardians undergo programs on communication, drugs and alcohol, HIV/AIDS and are talked to by prisoners from the John Lilley Correctional Facility, a member of law enforcement and a juvenile judge.

The program was initiated in 1991 after it was determined there was a definite need in the area.

"During 1991 and the first half of 1992, 113 juveniles were referred by state and tribal courts to the first offenders program," Shawna Jackson, director and staff counselor with the program, said.

Children 11 to 17 years of age have been ordered to the program after committing such crimes as burglary, unauthorized use of a motor vehicle, truancy, vandalism, assault and battery, arson, unlawful entry, transporting a firearm and carrying a loaded 9mm handgun to school.

Funding for the program comes from Indian Health Services and the Oklahoma Commission on Children and Youth.

Since its inception, the program has averaged 123 juveniles in a treatment group with seven to eight groups being treated yearly.

The brainchild of Rick Short, administrator, First Offenders is designed to bring the family together and get them involved in each other.

"Many of our clients are divorced or single parents who have gotten so focused on making money or getting a new mate that the child is forgotten," Hubert said. "We work on bringing the children back into

focus, because the family system has broken down."

Seldom are the parents or the children happy the first night of the program.

"What we usually have are parents and children who have fought on the way to the meeting. The parents often blame the child because they have to attend or be held in contempt of court," Hubert said. "The children are angry with the parents and they don't want to be there."

Jackson was also quick to point out that some of the parents are concerned about their children and are more than willing to work with the program to achieve maximum results from the time they spend in family intervention.

First offenders meet each Monday evening for two hours. Generally, one hour is spent with guest speakers and the second hour is spent in group treatment.

Especially effective on the juveniles is Speak Out, where prisoners who have committed such crimes as armed robbery,

murder and drug trafficking tell how their lives of crime began.

"This is a very effective part of the program," Jackson said.

First offenders are also impressed with meeting Associate District Judge John Gardner in a relaxed atmosphere.

Judge Gardner said his participation accomplishes several worthwhile objectives. He said the program lets the children know these cases are important enough for him to meet with them outside the courtroom, offers the opportunity to ask him questions directly and allows him to speak candidly about the juvenile justice system and his expectations for those involved.

According to Jackson, the effectiveness of the program has been measured by the number of re-arrest (recidivism rate) of three groups. The time frame used for the control group was six months from the time of the first arrest. The time frame used for the treatment and drop out groups was six months following the completion of, or dropping out

of, the program. Recidivism of the treatment group was 11 percent of six males and four females.

The average age of re-offenders within the group was 16.3 years.

The program varies from treatment programs offered in a clinical setting because there is no inpatient time.

Counselors from the program have recently begun going to Washington Alternative School in hopes of working with the children to build their self-esteem and ability to cope with peer pressure.

They also go to elementary schools.

According to both Hubert and Jackson, the families get as much out of the program as they put into it. But they are realistic.

"We are aware that seven weeks is too short a time to take care of the whole problem, but what we do is break through the denial and get the families on the right road," Hubert said.



# REGIONAL OFFICE REPORTS

## REGIONAL OFFICE DIRECTORY

**Denver**  
Norma Whitley  
2322 Clarkson St.  
Denver, CO 80205  
local (303)861-1140  
FAX (303)863-0152  
toll free (800)531-1140

**Houston**  
Lu Ellis  
26231 Huffsmith-Conroe Road  
Magnolia, TX 77355  
local (713)356-7957  
toll free (800)272-7957

**Northern California**  
Gary Bibb  
1777 North "G" Street, Suite 6  
Merced, CA 95430  
local (209)722-8585  
FAX (209)723-4914  
toll free (800)874-8585

**Portland**  
Roscoe "Rocky" Baptiste  
Box 346 - 525 Ivy Ave.  
Gervais, OR 97026  
local (503)792-3744  
toll free (800) 452-8966

**Seattle**  
Susan Campbell  
3523 Anthony Place South  
Seattle, WA 98144  
local (206)723-8055  
toll free (800)722-8055

**Southern California**  
Jeremy Bertrand Finch  
203 Bellefontaine Street  
Pasadena, CA 91105  
local (818)796-2008  
FAX (800)432-2008  
toll free (800)432-2008

**Northern Texas**  
Marjorie Hobdy  
3132 Kathy Lane  
Irving, TX 75060  
Local (214) 790-3075  
Toll Free (800) 742-3075

**Southwestern**  
Gail Halterman  
7225 West Peck Dr.  
Glendale, AZ 85303  
Local (602) 997-5335  
Toll Free (800) 452-8996

**Midwest**  
Maryann Frank  
468 J. R. Avenue  
Belton, MO 64012  
local (816) 322-6639  
toll free (800) 325-6639

## PHOENIX

### Hello from Phoenix:

Everything here is fine; I've been working long hours for the holidays which are right around the corner. I would like to take the time to wish all of you a Happy Thanksgiving.

Well, we have just about got everything for our regional meeting which will be January 22 in Tempe. We will have White Mountain Apache Dancers. They are very highly thought of here in Arizona. We are so looking forward to our Chairman and staff coming to our city once again. Right now we are having very nice weather, which is supposed to change to rainy in a few days.

I would like to congratulate Carol and Eric Fronstein and their baby boy. Good luck to both of you and may God bless and keep you.

Summer Mull and Daniel B. Halterman, good luck with your education. May you achieve every goal you set before yourselves. Don't forget there are deadlines on your grant applications.

Sincerely,

Gail Halterman

## HOUSTON

### Bourzho from Houston,

We are pleased to learn that the Harris County Hospital District Board members have voted a \$40,000 donation toward obtaining the health assessment survey needed to establish a Native American Health Clinic in the Spring Branch area of Houston. Intertribal Council of Houston Chairman Rex Fremont called to tell us of this and to let us know that Larry Morning Star will be going to Washington D.C. to apply for Federal funding to build and staff the Clinic. The health assessment survey is necessary to get Federal funding.

The Lions Club can assist you in obtaining eye care at no cost. Call them at (713) 796-2960 to learn more about this opportunity.

The Good Neighbor Clinic at 277 West Gray (529-3597) provides primary care on a sliding fee/no fee basis.

You may need your C.B.P.T. card for these services.

Intertribal participated in the "Texian Days" celebration at George Ranch last weekend. It was a super time for all who attended. We always enjoy the Sacred Drum, the Dancers were in fine form and the fry bread was excellent. Join in whenever you can.

Here in the woods, the hummingbirds are all gone South now, the trees are turning, and we've had our first frost. Da-gwa'-ging (Fall) is a beautiful time of year in Southwest Texas.

Our Council Meeting is scheduled for April 16, 1994. Start making plans to attend. We will be meeting at Spring Creek Park again, and hope to utilize more of the facilities this next Spring. All you volunteers get busy, make your La Crosse Sticks, bring your favorite stories and photos, and get involved in this meeting!

Gi'-ga-wa-ba-min' Na-gutch'! (See you later)!

Lu Ellis

## PASADENA

### Bourzho from Pasadena!

Being one of the "people of the place of the fire" is usually a source of pride, but the fires we experienced in October were taking the point a bit too far ...

Fortunately, the blazes that roamed our region for over two weeks resulted in miraculously few deaths, albeit a great deal of property loss.

The reason people settle in those fire-prone canyons is simple: It's a great temptation to surround yourself with the wonders of the natural world, especially the beauty of the ancient mountain range, the San Gabriels, that fed and sheltered the Bagriellino, Chumash, and Paiute. I have a walk-in only cabin tucked away in those mountains, with good running water nearby and some of the oldest growth forest Southern California has to offer. It's cut into a hillside on a trail that served Native people as an inter-tribal trade route for something on the order of 2,500 years.

That cabin, my beloved cabin, was directly in the path of the Altadena fire, and I watched through binoculars as the flames approached the canyon with nothing to stop it. The loss of my time, energy, and building materials would be great, especially since I rebuilt it out of my own pocket and nearly everything was hauled into the site in my wheelbarrow (the "Canyon Cadillac") or on my back.

At first I was upset. Outraged. I envisioned the old stone fireplace standing forlornly in a pile of smoldering ashes. I slumped under the thought of physically hauling in everything required to rebuild the cabin itself, to say nothing of the furnishings. But as I stood there in the night, marking the progress of the fire through mountains I know and love, I found myself becoming fascinated with the natural process I was witnessing. It helped to remember that the Native people in this region regularly started brush fires in those same hills to create areas of fresh, new growth, which in turn, attracted game animals. The San Fernando Valley was known as "the Valley of the Smokes" because it would hold the smoke from those fires for weeks on end.

So far as my cabin was concerned, I had done all I could to prepare, including smoking off the cabin, offering prayers, and placing tobacco. I decided that it was up to Citche Manito whether or not the structure would stand any longer. I knew that the canyons themselves would regenerate. I took comfort in the knowledge that the fires represented change, not death.

I can happily report that the old cabin still stands. The fire turned away less than 100 yards away from its aged wooden walls. Again I can look forward to many days and nights enjoying that forest and listening to the subtle songs of Mother Earth.

A few days after the fire, I met a Forest Service firefighter on the trail. As we looked out over the canyon at the distinct line of burned/unburned hillside, I asked him what would make a fire just turn around and go the other way?

He scratched his head and said, "It's just one of those things. There's no explaining it." I disagreed, but said nothing. Megwetch, Gitche Manito, for your generosity and kindness. Gitche megwetch.

### Announcements

In the San Diego area, the Museum of Man offers the following: Open now through May 1st, "ARTISTS MEET ACROSS THE AGES," based on Elaine A. Moore's work on the cave murals from the Sierra de San Francisco, Baja de California Sur. The murals were left by the ancestors of the Cochimi. Another, opening December 18th, "WITH HOLES IN THEIR HEADS: ANCIENT PERUVIAN SKULL SURGERY." This fascinating exhibit reveals the ancient practice of trephination, or opening of skulls for therapeutic or ritual purposes. Open now through December 31st, "RAINGODS, OWLS, AND ANIMALITOS." For information on M of M exhibits, call (619) 239-2001, and remember, Native Americans get in free!

How many of you know that there's an AMERICAN INDIAN BOWLING ASSOCIATION? Call Betty Tsonetokkey at (818) 968-7691 for info.

### A Few Reminders

Martial arts instruction is still available to Native American people 18 years or older at no charge! The classes are held at Cal State LA and run from 6-8 p.m. every Thursday night.

For the People's Channel information call Don Thornton at (310) 920-7227.

The Mental Health Project at the Eagle Rock Lodge announces a mental health workshop. To be held January 13 and 14, 1994. For more information call (310) 426-3991.

American Indian Housing Services, 1313 W. 8th Street, suite 225, Los Angeles, CA 90017, NOTE: HAS A NEW PHONE NUMBER - (213) 353-6026.

Medical Services are provided at United American Indian Involvement for American Indian residents the first and third Wednesday of each month. Please contact the American Indian Clinic Public Health Nurse. (310) 920-7227.

The Thursday afternoon 1:30 to 3 p.m. Indian Child and Family Parenting Classes has been changed to Friday afternoon at 1 p.m. to 3 p.m.

The Native American Advocacy Center offers emotional, physical, spiritual and social services. They are located at 507 Pacific Avenue, Long Beach, CA 90802. For information call Wil Yazzle at (310) 983-9828 or (301) 929-3710.

If you live in the Antelope Valley area, Southern California Indian Center and the Los Angeles County Department of Health Services offer information and referral services. Please call the American Indian Outreach Worker at (805) 948-9970, Monday to Friday, 9 a.m. to 1 p.m.

For Alliance of Native American Activities call Helen Anderson, Chairperson (310) 828-9514 or write P.O. Box 30392, Los Angeles, CA 90030-0320.

For information regarding employment with the Immigration Service call Fred Shaw at (213) 894-4972.

American Indians in the San Gabriel valley area can call the American Indian Outreach Worker housed at the El Monte Comprehensive Health Center. For information and referral call (818) 579-8379.

The Los Angeles Family Housing Corp. 7843 N. Lankershim Blvd., North Hollywood, CA 91605, offers temporary housing—90 day maximum. For more information call Rod Bruyere (818) 982-4091 Extension #229.

For information about Indian Nations in Antelope Valley, please call Mike Gillelano (805) 273-5767.

For Iroquois Social information call Lou (310) 532-7504.

The State Department of Rehabilitation, 3251 West 6th Street, Room 300, Los Angeles, CA 90020, offers rehabilitation services to the physically and mentally disabled, which includes: drugs, alcohol, ex-offenders, and handicapped, to persons who have completed a 60-day program. For more information call Yolanda Perez (213) 736-3904.

The Tongva Clan of Pimu Youth Council meets every first Saturday of Month at 1:30 p.m. to 4 p.m. For location or more information call Gloria Arellanes at (818) 575-4957.

Attention American Indians interested in a Reading Tutor! Diane Finaley wants to volunteer her services in Orange County. Please call (714) 362-9797.

The American Indian Clinic is now operating a temporary shelter for American Indian families. The shelter is located at the old clinic site at 1330 S. Long Beach Blvd., Compton. Call Leota Buchanan at (213) 774-4088 for more information.

And finally, a special announcement: The Southern California Indian Center, Inc. is sponsoring a POW WOW DANCE WORKSHOP available to American Indian students (up through 12th grade). Included are traditional and fancy dance styles representing both Northern and Southern tribes. Also included is instruction on regalia design and construction. The classes will be held on Tuesday nights from 7 to 9 p.m. at the Southwest Museum in Los Angeles (just north of Dodger Stadium off the Pasadena Freeway). Call (213) 728-8844 for more information.

Call your Southern California Regional Office for specifics on any of the above. Also, please let me know if you attend any of the events or if you use any of the services mentioned here. I want to know your opinions and will pass them along in this column.

And remember, when attending any native American event, wear your Potawatomi ball cap, tee-shirt, jacket, or button. And get out there into that circle and DANCE! Let's let everyone know how proud we are to be Potawatomi!

Megwetch,  
Jeremy Bertrand Finch



## REGIONAL OFFICE REPORTS

### SEATTLE

I hope you have been enjoying the photos I've sent in; this month I offer a group photo of the members of the Trail of Death caravan from September. I'm still receiving newspapers—or articles—about that trip. We have a lot of press coverage.

Our prayers and best wishes to tribal member George Dansenburg and his wife, Betty. George is doing great after a lung biopsy, which proved benign. And Betty has left the hospital after a double knee replacement surgery. She grows stronger every day. By the way, I call them "Mom and Dad" so if you didn't reach me as promptly as you wished in late October, that's why.

On October 16 Philonise Kulani and I participated in a Native American celebration hosted by Renton 1st United Methodist and Martin Luther King Memorial Baptist churches. Philonise demonstrated the crafting of traditional dreamcatchers while I dressed in traditional clothing and shared information on Potawatomi history, specifically the Trail of Death. We agreed that it was a good day, and over far too soon! (You should have seen the people gathered around Philonise! She makes beautiful dreamcatchers—and will be teaching the skill in November.)

I have put together a list of the materials I have available here in my filing cabinet and, on request, will be more than happy to mail it out to you. Members in Alaska and Hawaii have already received their copies and I have been getting requests back daily for materials of all sorts. So give me a call and I'll happily get the form out to you!

I've been working on the 1994 regional meeting and so far it's shaping up fairly well. We will hold our meeting March 19 at Seattle Indian Heritage High School. I've contacted Grey Eagle, and Ojibwe storyteller (he spoke to us at our picnic at Port Orchard in July), and he has agreed to share his stories with us (kids of all ages will enjoy them!) and I have some other things I'm looking into. So mark the date on your calendar and plan to pack up the family and join us! You'll receive a flyer when details are finalized. The Trail photos are in an album now so that will be available at Regional along with the album containing pictures of regional events.

I am still unpacking bits and pieces collected on the Trail of Death trip and as I do you will probably hear occasional snatches. Just this week I learned that Exeter, MO had a record 5" of rain in the 12 hours we were there! And still they prepared and served us a hot dinner—and invited the neighboring town to join us! And arriving in the mail was the silver turtle drum earring I lost in Paris, MO along with a note from the lady who found it. As well as a note from the lady who mailed it. I am warmed by their thoughtfulness.

If you have any ideas about regional, give me a call and let's talk about it. Or just give me a call and let's talk.

Susan Campbell

### PORTLAND

Bourzho Nicon, (Greetings from Oregon)

The Great Spirit has truly blessed Oregon with such beautiful weather this fall. I'm sure that all of you were out there in the woods during October deer season and again for Elk. I hope you all had as good luck as my immediate family...

On November 6th, the NW Indian Veterans Assc. held a Pow-Wow and "Forgotten Warrior Princes Pageant." It was at Benson High School in Portland. Some of you do not know that we have an Indian Veterans Assc. in Portland, with chapters in Vancouver for our friends north of us. I first learned of this association when I was in the VA Hospital in Portland. It was real nice to see another American Indian to help with all the questions and red tape you go through at those times. Standing Elk, gave me lots of information and helped my wife and family while they waited for me to get out of surgery. If any of you veterans would like talk to someone, call 800-949-1004 or 206-696-4061 or 503-220-8262....Outreach office volunteers are available Tuesday through Thursday from 10 to 2 p.m.

Some good news for all veterans...The House Veterans' Affairs Committee (HVAC) recently approved the following legislation: H.R. 949 - Congressman George Sangmeister (D-ILL) Would increase (from \$184,000 to \$203,000) the amount a veteran is eligible to borrow under the VA Home Loan Guaranty Program. Would authorize VA to provide bridge loans of up to \$10,000 to veterans who, as a result of recent unemployment or underemployment, can no longer make payments on their VA-guaranteed home loan.

October is gone and Thanksgiving will soon be here. It is always celebrated with a big feast and a reminder that the Indians fed the pilgrims that first winter. That reminds me of where the term "indian giver" originated. When the tribal people of the Eastern seaboard first met the immigrants coming across the big pond, they presented them with gifts. Many of these gifts were made by hand, as the star quilt, and took many hours, weeks, or months to create.

When the eastern Indians began to die from the unknown diseases brought over by the settlers and when they saw the white man slaughtering their friends and neighbors as non-humans, they often went to the dwellings of the white immigrants and reclaimed their gifts. When a gift is given in love and friendship it is no longer considered a gift if the recipient treats the giver badly.

I hope everyone has a great holiday and remember, I am here to help in any way I can...

Megwetch,  
Rocky Baptiste

They made us many promises, more than I can remember, but they never kept but one; They promised to take our land, and they took it.

### KANSAS CITY

Bourzho from Kansas City;

Where has this year gone? Seems like only yesterday we were celebrating on New Years Eve of 1992. I feel like this has been a great year of accomplishments for the Midwest Regional office. I would like to see more and more of you become involved with our projects. Please feel free to call me anytime and discuss your ideas for any worthwhile projects.

Reflecting back over this year we got the Kansas City office started back up again in February. In May we had a wonderful Regional Council meeting with attendance of over 300 people. In September with the help of the Fulton County Historical Society and the Boy Scouts of America in Independence. In October we gave three educational dance performances for the Girl Scouts of America. In November we represented our Potawatomi people in the American Royal parade in Kansas City and put on a dinner dance powwow with many of our Prairie Band brothers and sisters in attendance with us, as well as many other people from various other tribes. We also had a lot of newspaper articles written about us the TV news coverage on these events.

As of this writing, the Inter-Tribal Indian Society of Kansas City is trying to organize a children's Christmas party powwow in December. I regret that I do not have all of the final details at this time, but for everyone who is interested in bringing your children, please call me at the office for complete details on the location, date and time. We plan on having Santa Claus, gifts and candy for the kids, a cake walk and lots of fun for everyone! Bring your cameras and camcorders for this one. But please call me for confirmation in early December, or as soon as you get this HowNikan.

Until next month, take care and keep in touch.

Megwetch

Maryann Frank

### MERCED

BURZHO FROM MERCED

Looking ahead! That is what I've noted this month to be all about. The Regional Meeting is just around the corner and I wish to thank the many callers who have offered their support and help in preparation for this event.

We have had a number of Tribal Members who have moved into this Region, and have called to talk about health care in Northern California as well as the Regional Meeting. Some are from areas that had no meetings and have voiced strong support for this concept. I've also had inquiries from other tribes as to this concept. I would once again like to thank our Business Committee for this opportunity and also, Jeremy Finch for his guidance and ideas.

In addition to planning for the Regional Meeting, I've had the opportunity to speak at a local college and at Native American clubs on our history and on Native American Spirituality. It's been a good month!

For those that have requested educational financial aid, remember, send the applications after January 1, 1994 to Ed in Shawnee.

I've had several good visits with Norman Kiker, our Chaplain, and hope to see him in attendance at our Meeting in March. We look forward to the Business Committee being here, the same food as last year, and drumming, dancing, and other presentations.

Megwetch,

Gary Bibb

### REGIONAL COUNCIL MEETING SCHEDULE

Arizona .....	January 22, 1994
S. California .....	February 19, 1994
N. California .....	March 5, 1994
Washington .....	March 19, 1994
Texas (Houston) .....	April 16, 1994
Texas (Dallas) .....	April 23, 1994
Kansas City .....	May 14, 1994

# 20% OFF

Any purchase of \$20 or more with coupon

**POTAWATOMI TRIBAL  
MUSEUM & GIFT SHOP**  
1901 S. GORDON COOPER DR. • SHAWNEE • 275-3119  
HOURS: Mon.-Fri. 8 a.m.-5 p.m. / Sat. 9 a.m.-4 p.m.



# TRIBAL TRACTS

## Slavin tells senior citizens about Trail of Death march

The following article was sent in by Joe Slavin of Burdett, Kansas and taken from *The Tiller Toiler*.

The Burdett Seniors, Inc. met Oct. 4, 1993 for their regular Monday dinner and meeting. They welcomed Joe and Clara Slavin. After the meal, Joe gave a very interesting talk about their trip commemorating the Potawatomi Indians on their "Trail of Death" in 1838, from Indiana to Kansas.

In 1838, some 900 or more Potawatomis were forced to walk from the Michigan Indiana area to what is now known as Kansas. Joe's grandmother, Et Equa Sec Theresa Living Slavin was a young girl and survived the 650 mile walk. The original trail began at Twin Lakes, Indiana where the U.S. Army rounded up by gun point the Potawatomis from the surrounding area for removal to Kansas. Joe and Clara were in a caravan of about forty, some joined the group along the way and others dropped out. About every twenty miles where an encampment had taken place, they stopped to honor those who had died on the Trail. Folks in towns welcomed them



Several members of the Citizen Band Potawatomi Tribe participated in the 1993 Trail of Death Commemorative Caravan from Indiana to Kansas Sept. 20-26. This photo was sent by Shirley Willard, president of the Fulton (Ind.) County Historical Society, whose account of the march appeared in last month's *HowNiKan*. Pictured are, front row: Susan Campbell, Seattle, Wash., regional representative; Sister Virginia Pearl, Pawnee Rock, Kan.; Bob Pearl, Parma Heights, Ohio; Willard; Tom Hamilton, Leesburg, IN; Dr. George Godfrey, Villa Grove, Ill.; Bill Wamego, Tulsa, OK; Maryann Frank, Belton, Mo., regional representative. Back row: Joe and Clara Slavin, Burdett, Kansas; Bill Willard, Rochester, IN; Eric Campbell, Seattle, Washington. All are tribal members except Willard and her husband, Clara Slavin and Eric Campbell. The photo was taken in Paola, Kansas, on Sept. 25 by the *Miami County Republic* newspaper.

with food, housing, sacred herbs, music, songs, dances and many other items to make their journey easier.

One of the touching experience

was when white descendants of settlers who were living along the trail 155 years ago would come up and apologize, "Please forgive us for the injustice that happened

so long ago. May we never have a tragedy of such magnitude again."

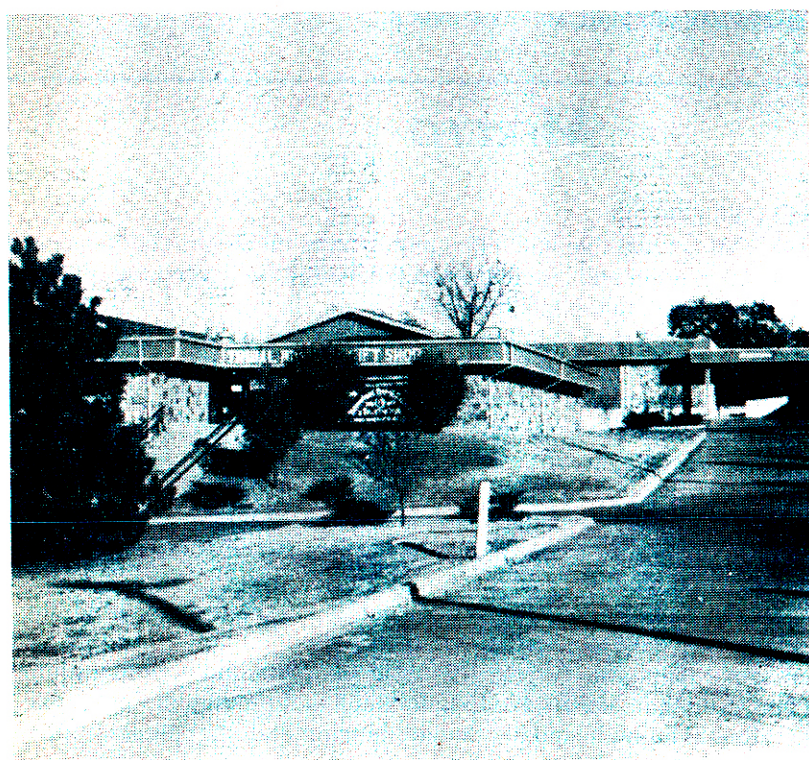
In 1838 a Catholic priest, Father Benjamin Petit traveled

with them, ministered to the sick and dying. They read to the group his dairy of the trip. This year Father George Mathieu, age 80, the oldest Native American priest accompanied the group and celebrated Mass each day. Markers were dedicated at 8 different places along the trail. The trail ended at St. Marys Sugar Creek Mission now St. Philippine Duchesne Shrine in rural Linn County, Kansas.

The Indians called Theresa "Living" because she was one of the few children who survived the 650 mile walk which caused starvation, disease and hardships. Each year a Potawatomi family is honored. This year Theresa Slavin's family was honored. Joe Slavin of Burdett was a grandson. Others on the trip were great-grandchildren, Sister Virginia Pearl CSG of Pawnee Rock, Kansas and Bob Pearl of Parma Heights, Ohio.

It was a deeply emotional and spiritual moment for all of the honor plaque in the Original Pay Station Museum in St. Marys, Kansas for the coming generations to enjoy.

Everyone enjoyed his talk. There were 43 in attendance.



### Award Nominee

This year, for the first time, the Citizen Band Potawatomi Tribe was among the nominees for the Tecumseh Chamber of Commerce's Business of the Year award. Businesses had to receive at least three nominations to appear on the ballot, from which chamber members picked a winner. Although the tribe did not win this year, tribal officials were very pleased to be nominated. Attending the awards banquet Nov. 18 to represent the tribe were Vice Chairman Linda Capps and Business Committee member Hilton Melot and their spouses. The tribe used the occasion to announce the purchase of the Maranatha Baptist Church property just south of tribal headquarters and the plans for a branch of First Oklahoma Bank to serve Tecumseh area residents. The tribe supports various efforts of both the Tecumseh and Shawnee chambers and Capps serves on the Board of Directors of the Tecumseh Chamber of Commerce. *HowNiKan* editor Gloria Trotter was among the nominees for Tecumseh's Business Person of the Year.



## In your opinion...

### Writer remembers family story of killing

To The Editor:

A while back I read the story of Pete Anderson in the *HowNiKan*. I had heard the story many times, told by my grandfather, L.M. Navarre. Pete and grandfather were very close friends. The publication was as though grandfather was telling it. It was always on grandfather's mind. I heard the story many times. Grandfather was a great story teller. I was 10 years old when he passed away.

But there were two murders the same day, which grieved grandfather as much. The cattle drivers were bringing diseased cattle with Texas Fever, through the Territory and Turkey Creek where the Navarre family got their drinking water. It became polluted by the cattle drive. This was near Harrah between Choctaw. A deep well and wind mill was provided for the Indian people's drinking water and fenced around the well with a lock on the gate. There was a trough for watering their horses as well. An elderly former slave was the watchman. He was privileged to be the keeper of the gate. He was told no cattle could drink there.

A few hours after the murder of Pete, this dear old fellow was murdered. Grandfather with team and wagon and a big wooden barrel had driven there for the family's drinking water.

He often chatted with this old gentleman, and grandmother would send him on occasions hot food, sometimes mending his clothes. His home was a shelter dug in the bank, a cave-like structure. Grandfather was there filling his barrel when they heard the cattle coming closer. The padlock was put on the gate and locked.

Two of the Bly Brothers rode up and demanded the gate be opened. The old fellow said "I am sorry sir, but I can't open the gate for you. This is drinking water for the Indians." One of them shot the lock off the gate, the other one rode in, and said "You have just insulted a white man." And he came down on the old fellow's head with a heavy glass jug, breaking the jug in thousands of pieces. As the old fellow went down, the other one drew his gun and shot him. Grandfather said "Don't shoot him, you've done enough already," and grandfather expected to be killed himself. But somehow, they did not shoot him.

But they allowed him to move the wagon and team out of their way, and at the same time grandfather was permitted to drag and carry the old fellow back into the cave and laid him on his blankets, and took out for home. After the drive was gone, grandfather took grandmother and went back. He had never

regained consciousness. His head was full of ground glass and blood clots, and brain completely pulverized. Grandmother stayed with him for over 24 hours. He died without waking up. He was wrapped in a blanket, and buried close to the well. Grandfather placed a wooden cross on his grave.

This was always on his mind. As we would drive by that place and by the Anderson farm, grandfather would tell the story, two friends killed the same day. The well was close to grandfather's allotment and between Harrah and Choctaw. It seemed close to the highway. Would anyone know about this well location? That was the beginning of grandfather's herd of cattle. He had no cows even. A baby calf strayed through the gate and fell down. Grandmother washed and cleaned the calf. She raised it on corn meal, some times oat meal gruel beat up in eggs. She was named Rosic.

Well old Rosic grew into a beautiful cow and was the beginning of a nice herd of cattle. When ever Rosic heard a hen cackle or could get in the chicker shed she sucked the eggs dry. The old hen didn't live that could keep her nest from her. She ven hunted the wild turkey eggs as well.

Gladys Sma  
Denver, Col



## *A Piece Of History* Some Burnett family history and photographs

After reading the article in the August HowNiKan, Mrs. Geneva Warner of Sacramento, California and the great-great grand daughter of Chief Abram Burnett submitted the following article and photos.

Mary Burnett Wesselhoft and Theodore Abram Pearce were first cousins. His mother, Mary Jane Burnett Pearce and her father, Joseph Burnett were brother and sister. Mary Jane Burnett Pearce was the oldest child of Chief Abram Burnett and Mary Knoffloch. Abram Burnett was a full blood Potawatomi and Mary Knoffloch was born in Germany and came to America when she was eight years old.

My Mother was Agnes Marion Pearce. My mother was in a car accident when she was two years old and was an invalid for a few years. Our mother, two sisters and I lived in Drumright, Oklahoma with our grandparents, Theodore Abram Pearce and Mary Edna Clifford Pearce.

Mary Jane Burnett Pearce was our great grandma. Mary Jane Burnett Pearce Passed away between 1924 and 1928. Our grandparents, our mother, two sisters and I moved to Noble, Oklahoma. We lived in the old home place of our great grandparents, Christopher Pearce and Mary Jane Burnett. Our grandparents use to tell us stories about the Oklahoma Land Run. Grandpa and Grandma both rode in the land run. Grandma rode a horse with a side saddle to stake her claim.

Our mother, five sisters and one brother went to Sacred Heart to school. Different relatives would come to visit when we were small. Lee Burnett was my grandpa's cousin. My grandpa's brother, Will Pearce and wife, Carrie, would come from Purcell. His brother, George Pearce and

wife Susie & son, Francis also lived in Noble, Oklahoma.

Our mother, Agnes, remarried in 1937 and we moved to Oklahoma City. My brother was born in 1940. My mother named him Theodore Abram Francis after our grandpa, Theodore Abram Pearce and our great-great grandpa, Abram Burnett.

I have two sons, Earnest Bolin and Ronald Bolin. Earnest and wife Sharon live in Arizona. They have three children, Derek, Danny and Patience. Ronald Bolin and wife Flora also live in Arizona and have five children, Vicky, Alisa, Gabriel, Ronica and Racquel.

The old home place in Noble was on the same block as the school. After our grand parents passed away, Theodore Pearce, December 4, 1949 and Mary Edna Pearce, August 23, 1951, the school bought the property and enlarged the school. I was there in 1962 and all that remained was a pecan tree my grandpa helped me plant when I was 7 or 8 years old.

These pictures belonged to our Aunt Mary H. Hunziker. She was the oldest of seven children. She was 90 years old, passed away December 7, 1984. Our mother, Agnes M. Francis was 86 years old and passed away January 17, 1993 she was the youngest of seven children. Our youngest sister, Vinita C. Blankenship was 64 and passed away June 22, 1992. My mother was the last one of the fourth generation. We have four cousins still living, Cecile Marie Courington Garman, brother Paul Elton Courington, Patricia Ruth Craig, brother Joseph Arthur Taylor.

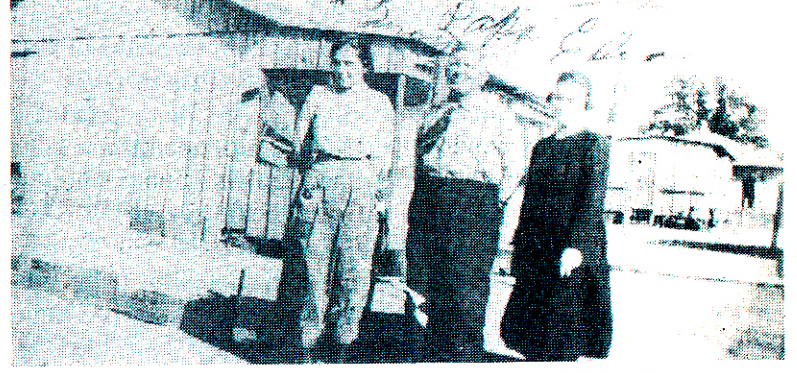
Our children and grand children are starting the 6th and 7th generation.



Taken between 1923 and 1927, pictured left to right: Theodore Abram Pearce, his father Christopher Pearce, mother Mary Jane Burnett Pearce, and his wife Mary Edna Clifford Pearce.



Geneva C. Warner, 1978



Cathrene Burnett, Theodore A. Pearce and Edna Pearce.



Pictured above are six daughters of Theodore Abram and Mary Edna Pearce: Mary Helen, Kate Eunice, Edna Marie, Ruth Vivian, Neoma Ethel and Agnes Mariam.

August 1951 - Edna Courington, Neoma Brooks, Ruth V. Taylor, Christopher Pearce, Agnes M. Francis (my mother), Mary H. Hunziker, children of Theodore and Mary Pearce.



George Vantillburg and Christopher Pearce (Seated)



My grandparents, Theodore A. Pearce and Mary Edna Clifford Pearce



Taken in 1956, Agnes (my mom), Ruth, Chris, Edna and Mary.



Chief Abram Burnett



# Potawatomi move to Oklahoma diluted tribe's Indianism

This article appeared in *The Sooner Catholic* on Aug. 15, 1982, and was written by David Monahan.

A line of 14 covered wagons entered a greening Indian Territory in the spring of 1871. The wagons contained not white Sooners attempting to enter forbidden land, but Potawatomi people on their way from Kansas to a new life in the area recently set aside for them in the center of Indian Territory.

Thirty-year-old Amabel Toupan drove one of the wagons. Beside him was his wife, Mary Margaret McWinnery (known as Mary Mack). She was 25 and half Potawatomi blood, but perhaps was in minor part Iroquois and certainly was mostly French.

Amabel and Mary had brought their five children with them—Paul 9, Mary 6, Adele 5, Alexander 4, and baby Therese.

Leading the expedition was Joe Melot. He had settled in the new land in 1868. Now he was bringing other members of the tribe to live near him. Besides the Toupans there were the John Andersons, the Burjons, the Pete Andersons, the Pettifers and the Baldins.

The Toupan family's journey ended on the rolling prairie several miles north of the South Canadian River and a little west of what is called on today's maps Pearson in southern Pottawatomie County.

A log cabin was built. Amabel was good at this because by trade he was a carpenter. Probably the men in the families worked together that summer in the construction of their log houses.

Descendents of the Toupans retain stories of life in those days. Amabel was often gone from the home, and at night his wife and children would be terrified by the yowls of panthers prowling outside. Wild boars also were frequently seen as well as many other varieties of less frightening kinds of wildlife.

Food was scarce, especially the first winter. There are tales of family members out in the cold that beginning year digging up roots to eat. In another time of need a turtle was caught and simply thrown in the fire. Aunt Laurie, a black woman who cared for the Toupan children, said, "I'm going to take the first bite and if it hurts, we won't eat it."

By Christmas time of 1871, Mary Toupan realized that she was pregnant

again.

Father Isidore Robot agreed to make the Benedictines' Indian Territory foundation among the Potawatomi in the autumn of 1876. Almost immediately the people began to build a large log cabin to house the monks. Most probably this group of workers included Amabel Toupan and his carpentry skills.

By the time the Benedictines came for good in the spring of 1877, Amabel Toupan's family had been completed with the births of Madeline in 1872 and Amanda in 1876.

The Benedictines were to be the solid spiritual fathers of the Toupan family in their new home as the Jesuits had been in Kansas, Michigan and on into the past. The Toupans sided the portion of the tribe who welcomed and appreciated the Benedictines.

May Fairchild, granddaughter of Amabel, recalls the story of "grandpap" volunteering the fetch some sisters from the railroad to the Benedictines' mission "He took a wagon and went to Atoka (about 70 miles away), and he picked up some French nuns and took them to Sacred Heart. They couldn't make the trip in one day. So he made a bed for the nuns in the wagon and he slept under the wagon.

It was the monks who celebrated the funeral Mass, and consoled the heart-broken Amabel and weeping children when Mary Mack Toupan died in 1880. She had never really liked Indian Territory, and she had yearned to go back to Kansas.

There was great hesitancy among the Citizen Band Potawatomi to transfer from Kansas to Indian Territory. When the Benedictines first came, there were some 200 to 300 members of the tribe on the land reserved for them. As late as 1892, there were only about 750 of the Citizen Band in Oklahoma and about as many remaining in Kansas. By the turn of the century the total Potawatomi population in Oklahoma Territory was approximately 1,600.

For those who were willing to come, the move to Indian Territory meant another opportunity to own individual allotments of land. Eventually about 1,400 parcels of land (160 acres or less) were allotted to members of the tribe.

May Fairchild possesses a tattered fragile book containing the allotment rolls. It reads, "Total number of allotments under Act of February 8, 1887 - 1,363." Another source gives the number of allotments as of June 25, 1890 at 1,498.

The Toupan family - parents and children - all received allotments with the exception of Amanda. "My mother didn't get an allotment," said May Fairchild, "because grandpap turned it down and bought her a better one." Today none of the allotted land remains in the hands of any member of the Toupan family.

Historian Father Joseph Murphy says that almost immediately many of the Potawatomi began to sell their allotted land. A considerable number sold it sight unseen, according to Father Murphy.

Along with the allotments, the tribe was paid a sum of money by the U.S. government for the remaining 275,000 acres of so-called "surplus" Potawatomi territory.

The process of the dilution of Potawatomi Indian blood and culture, already well advanced before coming to Indian Territory, accelerated after their arrival here. The Toupan family is a good example.

Amabel's and Mary's children were 1/4 Potawatomi through their mother. Of the six children to marry only two wed spouses who were part Indian. Madeline married Dan Chilson, part Potawatomi and part Kaw, and Amanda took as her husband, Gilbert Neddeau, 1/4 Potawatomi.

May Fairchild observes that the younger children descended from Amabel and Mary Toupan are now only 1/32 and 1/64 Potawatomi. Under a new tribal canon, children born after 1962 with less than 1/8 Potawatomi blood are no longer carried on the rolls of the tribe.

On Sept. 22, 1891, the lands reserved for the Potawatomi were opened by a land run to white settlement. Among the white pioneers came a considerable number of German Catholics to live among the Potawatomi people around Sacred Heart Mission, a fact that explains why in later times there would be a chairman of the tribe's busi-

ness committee with the implausible name for an Indian of Paul Schmidtkofer.

The Citizen Band Potawatomi had as appreciation for academic education before the migrated to Indian Territory. For that reason they wanted and succeeded in having a school established by the Benedictines. Many older Potawatomi can recall attending school at Sacred Heart Mission - the boys under the care of the monks and the girls instructed by the Sisters of Mercy.

But May Fairchild was sent on an alternate route. "I went to school at St. Elizabeth's in Purcell at the convent," she said. "My mother had to send us somewhere to learn our religion." Many also attended the government Indian school just south of the present Shawnee.

After white settlement, times generally were not better for the Citizen Band Potawatomi. The land was cleared and cotton was planted over a period of four decades, 1891 to 1930. The soil washed away and the land is now used mostly for pasture or overgrown by scrub oak.

Though there was a brief period of oil prosperity for some Potawatomi in the late 1920's, the Great Depression of the next decade more than balanced that. "They were poor families," May Fairchild says. "I wouldn't want to go back. I wouldn't want to live it over. We had hard times during the Depression."

The Toupan family has now gone through as many as five generations beyond "grandpap." They have spread as wide geographically as vertically in time. Most of the Indian experience has been lost from memory - the Potawatomi language is gone and cultural traditions have disappeared.

However, by and large the family has remained Catholic - this despite frequent marriages involving mixed religions and other counter pressures. One of Amabel and Mary Toupan's great-grandchildren has become a priest - Father James, pastor of Oklahoma City's St. Charles Parish and 1/16 Potawatomi Indian. "You might say its held Catholic pretty much all through," May Fairchild concluded.



(405) 275-3121 1901 S. Gordon Cooper Dr. Shawnee, OK. 74801  
1-800-880-9880 Saturdays Only: (405) 275-3119



# State News

## Electronic games back in gaming facilities for now

(From *The Absentee Shawnee News*, November 1993) — Electronic games are back in Indian gaming facilities, for a while at least.

A federal appeals court has allowed the Delaware Tribe of Western Oklahoma and others (including the Absentee Shawnee Tribe) to operate electronic pull tab games in their bingo halls.

The Washington D.C. court issued a stay on any criminal action against the tribes until a multi-tribal lawsuit against the National Indian Gaming Commission is resolved.

The Delaware Tribe of Western Oklahoma is one of eight tribes that sued the gaming commission, which regulates the kind of gambling allowed in Indian land.

The lawsuit challenges the commission's definitions of class II and III gaming.

Under those definitions, any games using electronic or computer aids are designated Class III, which are games that require

the tribe and state to reach an agreement, or compact, for their use.

In Oklahoma, the state Attorney General's office has refused to compact with tribes for electronic or video pull tabs, claiming games using such machines are illegal under state law.

The Delaware Tribe of Western Oklahoma sued the commission and the U.S. Attorney's office, seeking to prevent any criminal action from being taken against the tribe for operating video pull tabs.

The lawsuit was joined with others like it across the country and transferred to Washington.

A federal judge in Washington originally ruled against the tribes in upholding the commission's definition of video pull tabs as games which require tribal-state compacts.

The ruling was appealed and the federal appeals court in Washington ordered a stay against any law enforcement action until it rules.

The court enjoined the U.S. Department of Justice and the commission from interfering with the use and operation of the games until resolution of the appeal.

Since last month's decision, most Indian bingo halls in Oklahoma have either added or resumed operation of electronic pull tab machines, said Edgar French, tribal administrator for the Delaware Tribe of Western Oklahoma.

At the Absentee Shawnee

tribe's gaming facility, the Thunderbird Entertainment Center, some 20 video pull tabs have been installed.

General Manager Cheryl Monetathchi told the October 23 General Council that the machines are currently being rented for 30 days at a cost of \$0.03 per tab. After the 30 days, the tribe has the option to buy the machines. The machines are paid for by a percentage of each tab sold and Monetathchi said it takes approximately 95,000 tickets to

pay for one machine.

Monetathchi said that to date (October 23), there have been 206,975 tickets sold with a cash in of \$43,990 resulting in a total sales of the machines of \$77,541. The Tribe's five percent tax is taken from that figure and after all is paid, there was an accumulated net for the machines of \$17,868.25. According to the general manager, if the machines are purchased, they will pay for themselves.

### 'Beyond the Prison Gate' to be exhibited at Gilcrease Museum

"Beyond the Prison Gate: The Fort Marion Experience and Its Artistic Legacy" will be on view February 11 through April 17, 1994, at the Gilcrease Museum in Tulsa, Oklahoma. This exhibition traces the experiences of primarily Kiowa and Cheyenne warriors who were incarcerated in the Fort Marion Prison of St. Augustine, Florida following the Red River War. This was the last conflict between Native Americans and U.S. military troops on the Southern Plains.

Seventy-two prisoners of the Kiowa, Arapaho, Comanche, Caddo and Cheyenne tribes made the journey to Florida to serve their four-year sentences. Something unexpected happened at Ft. Marion. The commandant of the prison, Captain Pratt, was sympathetic and gained the men's trust. The populace of St. Augustine never a part of the conflict on the Southern Plains, saw the warriors as intriguing and visited the prison. Pratt established classes to each English and also provided Christian religious instruction.

Soon several prisoners were producing ledger art and souvenirs of Native design to gain pocket money, which was a new concept to them. In all, thirty of the seventy-two prisoners began artistic pursuits and ten achieved national recognition.

Visitors to the exhibition will share the experiences of these prisoners by first beginning the journey from Oklahoma to Ft. Marion. They will receive a journey ticket which will identify the specific prisoner that they will trace throughout all the displays. Life-size 3-D photographs and a replica prison gate will help to make a lasting impression of the changes the men faced and the personal triumphs many achieved.

Gilcrease Museum is open Monday through Saturday from 9 until 5, Sunday and holidays from 1 until 5. There is no admission charge for the museum or this special exhibition.

## Sapulpa student studies at Baylor

Houston—(August 16, 1993)—Going on 6 a.m. rounds with physicians and doing English and science homework may not be a student's idea of a summer vacation. But for Amy Whitetree, it was a lesson in medical career-building.

Whitetree, 21, spent six weeks this summer at Baylor College of medicine in Houston as a participant in a national program designed to increase minority representation in medicine. The program, Honors Pre-Medical Academy, is in its fifth year at Baylor and Rice University.

For Whitetree, a graduate of Sapulpa High School in Sapulpa, Oklahoma and a junior from the University of Oklahoma, that meant working with a Baylor neonatologist.

"I watched the doctor examine patients and realized just how much time it takes to care for people," said Whitetree.

Participants spent mornings in a medical setting paired with Baylor physicians. The program's afternoon activities included academic enrichment courses in the biological sciences and communications at Rice.

Admission to the summer

academy is based on academic achievement and interest in a medical career. Participants must also be African-American, Mexican-American, mainland Puerto Rican or Native American.

This year, more than 350 high-ability minority students applied for the 125 positions. The academy is funded in part by a grant from the Robert Wood Johnson Foundation.

"We expose students to the clinical setting and guide them through the medical school admissions process," said Dr. Demetrius Pearson, Honors Pre-Medical Academy program director at Baylor.

Whitetree wants to help her fellow Native American once she becomes a physician. "There is a great need for general physicians in Arizona or North Dakota. But, it would be great to stay in Oklahoma," she said.

Information and applications for next year's Honors Pre-Medical Academy may be obtained by writing the Office of Admissions, Baylor College of Medicine, One Baylor Plaza, Houston, TX 77030 or by calling 713-798-4841 or 1-800-633-6445.

## Bread appointed relations specialist

Phillip C. Bread (Kiowa/Cherokee) has been appointed community relations specialist for the national campaign of the National Museum of the American Indian. In his new position, Bread will implement a program to increase awareness and support of the Campaign among the tribes of the western United States. He will also assist the Campaign in cultural programming for special events.

Bread brings to the campaign 10 years of experience in public relations, with an emphasis on promoting American Indian culture. Prior to joining the campaign, he served as public relations director and dance competition coordinator for Red Earth, the annual Native American festival which each year draws some 100,000 visitors to Oklahoma City, Okla. Bread also served as a consultant to the 1990 film, "Dances With Wolves," and to the Emmy Award-winning news series entitled "Strangers in Their Own Land." Bread, who was born in Lawton, Okla. attended the University of Arkansas and is a graduate of

Leadership Oklahoma, a program designed to develop community leaders. He is a member of the Kiowa Warrior Descendants and the Kiowa Gourd Dance Society.

Created in 1989 through an act of Congress, the National Museum of the American Indian is the first national institution devoted exclusively to the lives and cultures of the native peoples of the Western Hemisphere. The museum will be constructed later this decade on the National Mall in Washington, D.C.

The legislation that established the National Museum of the American Indian mandated that the Smithsonian Institution raise one-third of the construction cost of the museum's National Mall facility from non-federal sources. The National Campaign of the American Indian has adopted a fund-raising goal of \$60 million, to include funds that will constitute the Smithsonian's one-third share of the construction costs as well as provide support for the museum's outreach and educational programs.

## Apprenticeship applications available

Applications are now being accepted for the Folk Arts Apprenticeship Program. Now in its third year, the Apprenticeship Program is sponsored by the State Arts Council of Oklahoma with support from the National Endowment for the Arts. This program is designed to encourage recognized master artisans to work one-on-one with an apprentice in order to pass on community-based skills, and is targeted specifically to Native American communities. Applications are available through the cultural administrators in each tribal office, or can be obtained from Dayna Lee, the Folk Arts Coordinator for the State Arts Council (405-521-2931), Room 640, Jim Thorpe Bldg., OKC, OK 73105. Applications for 1994 funding must be submitted by December 17, 1993.

## — NEW ITEMS —

Perfect For Christmas!!

32 Oz. Insulated Mug with seal \$6<sup>00</sup>

Embroidered Potawatomi Cap \$12<sup>95</sup>

POTAWATOMI TRIBAL MUSEUM & GIFT SHOP

1901 S. Gordon Cooper Drive • Shawnee • 275-3119  
HOURS: Mon.-Fri. 8 a.m. - 5 p.m. / Sat. 9 a.m. - 4 p.m.





# National News



Virginia W. Boylan

## Boylan joins private firm after 15 years

Virginia W. ("Ginny") Boylan has joined the private sector after 20 years of service with the U.S. Congress, where the last 15 she worked with the Senate Committee on Indian Affairs.

Boylan joins the law firm of Dorsey & Whitney in its Washington, D.C. office as a partner in the Indian and Gaming Law Practice Group. Her primary responsibilities will be governmental affairs for the firm's tribal clients and national Indian issues, including Indian law, gaming, environmental matters, natural resources and economic development.

Well known for her involvement on the Indian Gaming Regulatory Act, Boylan also was responsible for drafting legislation, managing Senate hearing and investigating federal management of Indian trust resources and social services program.

Senator Daniel Inouye, chairman of the Senate Committee on Indian Affairs, said in a Senate resolution commending Boylan's work, "members of the United States Congress, officials of the Executive Branch of the United States government, Indian tribal government leaders, legal scholars and others involved in the development of Indian law and policy have come to rely on the knowledge and commitment of Ginny Boylan in the area of Indian Affairs."

Boylan received her J.D. from the Catholic University School of law in 1979, and her B.A. from American University in 1964.

Dorsey & Whitney represents Indian tribes, tribal businesses and other Indian interest groups from its offices throughout the United States. Established in 1912, Dorsey & Whitney is headquartered in Minneapolis with offices in Brussels, California, Colorado, Iowa, London, Montana, New York, North Dakota, and Washington, D.C.

## Religious and ceremonial objects returned

The Smithsonian's National Museum of the American Indian returned 86 religious and ceremonial objects to the Jémez Pueblo people of northern New Mexico Oct. 27. Following repatriation ceremonies at the museum's research branch in the Bronx, N.Y., the objects were escorted home to Jémez. Ceremonies celebrating that homecoming took place in new Mexico on Oct. 31.

The quest for the return began three years ago when tribal elders called upon their vivid memories of objects taken in the 1930s and sketched some of them in the dirt with sticks for tribal archaeologist William Whatley. The objects include ceremonial shields, altar figurines and a small group of weapons used for ceremonial purposes. As communal property of the Jémez people, the objects are protected by various clans, societies and kivas for use in religious ceremonies. "They will resume their religious function and status," Whatley said.

The museum's board of trustees voted unanimously on Oct. 8 to return the objects because the objects had been communally owned when acquired by individuals years ago and therefore could not legally have been sold or traded by

any one tribal member. The approval is based upon the museum's repatriation policy, which provides for the return of objects of religious, ceremonial and historical importance, and communally owned materials illegally acquired and subsequently transferred to the museum.

Some of the 86 objects had been illegally removed from Jémez Pueblo in the mid-1800s when traders and U.S. military personnel acquired them. Some objects were taken in the 1930s by anthropologists and archaeologists for private and museum collections.

Jémez Pueblo Governor Paul Tosa said that the return is the result of detailed investigative research by Whatley, followed by extensive consultation, first with the tribe's traditional religious leaders and then with the staff of the National Museum of the American Indian.

"The success of this return lies in the fact that we knew what we were looking for, we had unanimous tribal support, and we worked with, not against, the museum's staff," Tosa said. "We have nothing but the highest praise for the Museum of the American Indian staff, whom we respectfully recognize as being the surrogate parents of the objects until

the return to the natural parents."

The repatriation of the 86 objects is one of the largest in history and is an example of the National Museum of the American Indian's commitment to support the living cultures and ceremonies of the peoples it represents.

"The action by the museum's staff and board of trustees reflects a recognition that religious and ceremonial life in the Indian communities of this country continues to sustain as and our cultures now as it has in the past," W. Richard West Jr., director of the National Museum of the American Indian, said. "I believe that all Americans benefit from our support of this vital element of our shared national cultural heritage."

The museum and the representatives of the Jémez people worked together to ensure their return before Nov. 12, the pueblo's very important feast day. The feast day is open to the public, but the items were not be on display then or in the future.

"The Jémez people consider these objects to be living, breathing tribal members and not merely objects," Whatley said. "In a very real sense, this is a homecoming of 86 tribal members."

## Proposed settlement between Navajo and Hopi collapsed

(From *News From Indian Country*, Late August 1993) — A proposed settlement of the century-old land dispute between the Navajo and Hopi collapsed August 5th when it was rejected by Navajo living on land the federal government says is Hopi.

The settlement had called for hundreds of Navajo families to sign 75-year leases on land they believe is their birthright. At the end of the lease term, they or their descendants could apply to extend their leases on the land, which is legally part of the Hopi reservation under a law passed by Congress in 1974.

Navajo Louise Benally told a federal mediator and 300 Navajos gathered at a school to discuss the deal that it would force the Navajos from land they consider sacred.

"You want to steal this from us through your papers and your politics," Benally said to cheers and applause.

In addition to the leases, the settlement called for the Hopis to get nearly half a million acres of federal, state and private land near the reservation. And it called for the federal government, a defendant in the tangle of lawsuits surrounding the dispute, to pay the Hopis \$15 million.

The settlement was intended to resolve all the pending litigation.

Of 208 Navajo families who registered formal opinions on the deal, only one agreed to accept it. The rest signed a form suggesting a number of alternative settlements, none of which would move them from the land.

U.S. Magistrate Harry McCue, who brokered the settlement, had indicated earlier the deal would die without the approval of the Navajo families. The San Diego-based magistrate said the next step was up to the 9th U.S. Circuit Court of Appeals in San Francisco, which ordered the mediation.

"As Yogi Berra said, 'It's not over till

it's over,'" McCue said after the vote. "I'm going to withhold my judgment depending on the analysis of the responses."

Navajo president Peterson Zah called for renewed negotiations, offering to give the Hopi land the Navajo own off the reservation. In return, he wants the Navajo in the disputed area to get permanent use of the land they now occupy.

Hopi Chairman Vernon Masayesva has previously said that if the settlement failed he would ask the government to force the Navajo to relocate. "This ends it for us," Masayesva said. But he added that the Navajo were free to approach the Hopi Tribal Council with proposals for more talks.

The seemingly intractable dispute covers some of the reservation the govern-

ment assigned the small, village-dwelling Hopi tribe. The Hopi are surrounded by the Navajo Reservation, which sprawls across parts of Arizona, New Mexico and Utah.

Thousands of Navajo believe they have the right to live on land that's officially Hopi, and at one time, thousands lived in Hopi territory.

Years of litigation between the tribes shrunk the size of the Hopi reservation and resulted in creation of a "joint use area" of nearly two million acres, which congress partitioned between the tribes in 1974.

Thousands of Navajo and some 160 Hopi moved as a result of partitioning. the Navajo estimate that 253 Navajo families, remain on land partitioned to the Hopi.

## Forest County Potawatomi of Wisconsin decides not to seek monetary damages

The Forest County Potawatomi of Wisconsin, having won a federal lawsuit against the city over electronic slot and video poker machines at its bingo hall, says it won't seek monetary damages.

The Forest County Potawatomi and the Indian Community School of Milwaukee had until Oct. 5th to seek a monetary award from the city stemming from the lawsuit. They said the decision was meant as a goodwill gesture.

"The tribe certainly has to consider the long term," said Joseph L. Young, tribal attorney. "We're in Milwaukee, and we plan on being here for a long time."

Federal Judge Barbara B. Crabb barred the city last month from interfering with the tribe's slot and poker machines at its near downtown hall.

During the legal dispute last year, the bingo hall shut down the gambling machines for two months, losing about \$700,000 to \$800,000 a month in revenue.

Common Council President John R. Kalwitz said the decision "may be an opening salvo to possibly considering something else in exchange for not having the city appeal Crabb's decision."

"Settlement talks could involve discussions to share gambling profits with the city and state," Kalwitz said.

The gambling hall posted a profit of more than \$13 million during its first year of operation. Profits are split between the tribe, school and its non-Indian management company.



# HOW-NI-KAN

PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

The HowNiKan is mailed free to enrolled tribal members. Subscriptions to non-members are available for \$10 annually in the United States and \$12 for foreign countries.

The HowNiKan is a member of the Native American Press Association. Reprint permission is granted with publication credit to the HowNiKan and the Citizen Band Potawatomi Tribe.

All letters and submissions become the property of the HowNiKan. Editorials and letters are limited to 500 words and must contain a traceable address.

All correspondence should be directed to HowNiKan, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801.

Citizen Band Potawatomi Business Committee  
Chairman - John A. "Rocky" Barrett Jr.  
Vice Chairman - Linda Capps  
Sec./Treasurer - Bob F. Davis  
Committeeman - Jerry P. Motley  
Committeeman - Hilton Melot

Bulk Rate  
U.S. Postage  
**PAID**  
Tecumseh, OK.  
Permit No. 26

1901 Gordon Cooper Drive  
Shawnee, Oklahoma 74801  
Toll-Free Number: 1-800-880-9880



## Make It Five!

It's getting to be a habit. This makes the fifth year in a row that the Citizen Band Potawatomi Tribe's accounting department has won the "Certificate of Achievement for Excellence in Financial Reporting" from the Government Finance Officers Association. The award again recognizes the tribe for the consistently high quality of its record keeping and reporting procedures, based on the 1991-92 fiscal year. Posing with the series of plaques noting the tribe's achieving "the highest standards in government accounting and financial reporting" are, from the front, Director of Accounting Carolyn Sullivan, Becky Carter, Dee Wood and Director of Enterprise Accounting Susan Reinish.

**Support Your  
HowNiKan!**

## French names part of tribal history

(From *News From Indian Country*, March 1993) French names which occur all through our early state papers as Indian agents or other government employees in the then recently acquired west are almost invariably those of French mixed-bloods already resident in the region.

Louise S. Houghton  
Our Debt to the Red Man  
(1918)

No Europeans enjoyed a more harmonious relationship with the Native Americans than the French. Their voyageurs and coureurs des bois, and some of their officers, married Indian women on a scale matched only in Spanish America, and from these unions arose a numerous progeny of mixed bloods known in Canada as metis, a term equivalent to mestizo in Spanish America.

The French empire in America, thinly populated though it was, once included the entire drainage basin of the Great Lakes and the Mississippi with all their tributary waters. It ran north to Hudson Bay, southward to the mouth of the greatest river on the continent, and west to the Rocky Mountains. Although France lost its North American empire in 1763, writes Dr. Patricia Ourada, "Echoes of her reign ring through every roll call of the Menominee Indians." The same can be said of nearly every tribe with which the French established contact. Of the Ojibwa, William Warren wrote in his tribal history: "The Ojibways learned to love the French people, for the Frenchmen, possessing a character of great plasticity, easily assimilated themselves to the customs and mode of life of their red brethren ... no nation of whites have ever succeeded so well in gaining the love and confidence of the red men, as the Franks."

Many of the mixed-blood Indians retained French names and became chiefs, interpreters, and people of influence. Among the Winnebago, Paul Radin wrote, "a person with French

blood has always been the chief, only they could accomplish anything among the whites." Their names, in turn, became attached to our maps as place names, furnishing a lasting record of their influence.

### Cadotte

One of the French-Ojibwa families whose members were important in Wisconsin history, and left the names of some of its members on the map, was called Cadotte.

The Cadottes were descendants of one Monsieur Cadeau who came to the Ojibwa country in 1671, in the entourage of the French envoy Sieur de St. Lussou. His son John (or Jean) Baptiste Cadotte (as the name was then and subsequently spelled) became a trader among the Ojibwa and was engaged for a time with Alexander Henry, who in his *Travels and Adventures* mentions Cadotte frequently. John was married by a Catholic priest to an Ojibwa woman of the Awaase clan and settled at Sault Ste. Marie. She bore him two sons, John (Jean) Baptiste Cadotte, Jr., and Michael (or Michel) Cadotte, who also became traders with the Indians. In 1796 the younger Jean guided the explorer David Thompson in his search for the source of the Mississippi River.

Both young Cadottes were well educated for their time and were influential in the Lake Superior region. Both married Ojibwa women, Michael's wife being the daughter of White Crane, hereditary chief at La Pointe, on present-day Madeline Island. Michel Cadotte had two sons, Jean Baptiste and Michel, who were captured or enticed by the British during the War of 1812 to come to Drummond Island in Lake Huron, where they were given the option of going into confinement for the duration or acting as interpreters and using their influence to sway the Ojibwa. They chose the latter, participated in all the principal Canadian battles, and were

present at Tecumseh's death at the Thames, October 5, 1813. Jean Baptiste was severely wounded and became a British pensioner. Michel lost his arm and went back to La Pointe, where he was living in 1852. His father had died there in 1836, at age seventy two.

Mary, a daughter of the elder Michel Cadotte, married Lyman Warren, a fur trader, in 1821. Mrs. Warren was three-quarters Indian and could speak no English. This couple were the parents of Ojibwa historian William W. Warren, who was born at La Pointe in 1825 and died at St. Paul, Minnesota, on June 1, 1853. He left a partially complete history of the Ojibwa, which was published by the Minnesota Historical Society and from which much of this information was obtained. About 1838, after ending his tie with the American Fur Company, Lyman Warren moved to the Chippewa River in Wisconsin, where he had been appointed farmer, blacksmith, and subagent to the Ojibwa. He located his post a few miles above Chippewa Falls, and his wife died there on July 21, 1842.

Jean Baptiste Cadotte, Jr., established a trading post on yellow river in present Chippewa County, at a place then called Cadotte Falls. When a village was platted there in 1878, it was called Cadott. Also named for him are two Cadotte lakes, one in Burnett County and the other in Chippewa and Rusk counties.

Reprinted with permission: Indian Names on Wisconsin's Map, © 1991 is available at the University of Wisconsin Press, 114 N. Murray St., Madison, WI 53715-1199, (608) 262-8782 or FAX (608) 262-7560. (\$19.95 paperback, \$42.50 hardcover, plus postage/sales tax.)

(Editor's Note: The Potawatomi tribes trace back to the Menominees and so are related to the Ojibwa and Chippewas. You will note the common family names in this article.)